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## BAPTIST MISSIONARY MAGAZINE.

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Srivatan.

JOURNAL OF MR. ABBOTT.

*Magezzin — Desolations by cholera — Baptisms.*

It is seldom that a few brief extracts from a missionary's journal embody more of thrilling interest than we now present from Mr. Abbott's of 1843-4. It is the "great power of God," doing his pleasure, both in judgment and in mercy.

Dec. 12, 1843. Arrived at Magezzin to-day, four days from Sandoway. A new chapel has been erected on the sea-shore, about four hours walk from the old village. Many houses in sight are falling to decay, which gives the place a desolate appearance. During the prevalence of the cholera, many of the inhabitants died, most of whom were heads of families. Others returned to Burmah. Only twenty families were left. Of the twenty-five families who emigrated from Burmah, only six remain. This is not a good location for a large village, and I anticipate another removal before a permanent settlement is made.

In the evening preached to the people from the words, "In the world ye shall have tribulation,—but be of good cheer." Nearly every individual is mourning the loss of friends.

13. Preaching in the morning, and a church meeting having reference to partaking of the supper of the Lord, in the evening. I preached from the words of Paul,—“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice,” &c. Several old men sat on the floor near my feet, and gazed up into my face,—their countenances in-

dicating the intensity of their feelings. On such occasions it is a delightful work to preach the glorious gospel of the blessed God.

In the afternoon applicants for baptism were heard. Most of them have been Christians two and three years. They emigrated from Burmah a few months since, and have delayed making application for baptism to the present time. I preferred that the pastor should baptize them, but he insisted on my performing the ordinance. Seventy-five were received, and I baptized them towards evening: after which I assisted the pastor in administering the Lord's supper. Nearly a hundred were present. Myat Kyau has baptized eleven, who have united with this church. Two of the baptized, and thirty-one who had not been baptized, died of cholera. Myat Kyau, since his ordination, has baptized eighty-four. My expectations regarding him have not been disappointed.

The Magezzin church numbers 177 members. They live scattered about in small villages, and require the constant watch-care of a faithful pastor. A number of small villages, from which but few individuals have embraced the gospel, lie near, and require to be instructed in the truths of the gospel. Myat Kyau has a large field of labor before him, and he enters into the work with delight, and like a man in earnest.

*Ongkyoung—Great mortality.*

18. Spent four days with the Magezzin church very agreeably, and, I trust, not without profit to the people. Left them on the 16th, and hoping for a favoring breeze, expected to reach this place (Ongkyoung) the same day. But, what is quite unusual for this sea-

son of the year, the wind came from the south-east,—directly in our faces,—accompanied with rain, and threatened to drive us out to sea. Not a very delightful prospect in a small boat. We made for the mouth of the nearest creek, and after much ado came to land, and found a harbor, where we remained twenty-four hours;—not a human habitation any where in the vicinity. Yesterday the wind abated, and we came on, but did not reach this place till 9 o'clock this morning. The first house that I came to on entering the new village was that of Tway Póh, the pastor. He has in this instance shown his good sense, and given indications of a desire and capacity for social improvement. Perhaps a man's house and garden, (his amount of wealth being considered,) is not an unfair test of his relative position in the scale of civilization. The next building was the chapel, large and commodious,—all that I could wish, or the wants of the people demand. I looked out through the village, and its desolate appearance filled me with sorrow, as it called to my mind that desolating scourge that swept through the place a few months since with such destructive fatality. Of the 140 families that emigrated, only twenty remain. I struck the gong and called the people together, and preached a funeral sermon for 120 souls. Towards evening walked around and visited each family,—in nearly every one of which are some ill, either of fever, or measles, or of some of the many diseases to which Karens are subject, which have no English name. One family of fifteen persons, consisting of the grandfather and his descendants, were every individual prostrated with fever. Their harvest has remained unreaped, and been destroyed by wild beasts. The old man related to me the tale of his sufferings with big tears. Many of the people are disheartened, and, not without good reason, wish to leave the place.

#### *Native assistants, and readers.*

Two months ago I sent a circular to all the assistants to meet me at Ongkyoung on an appointed day. They had all arrived but two, when I reached the place. I preached to them this morning from the words of Paul to the pastors of Ephesus,—“Take heed, therefore, unto yourselves and unto all the flock over the which the Holy Ghost hath made you overseers.” Endeavored to impress upon their minds

a sense of the important relations they sustain to the people under their charge, and of their responsibilities as shepherds. Oh that they may be sanctified for their high calling, and strengthened with might to endure trials as good soldiers of Jesus Christ.

Sixteen assistants are publicly recognized and employed by the mission. The two pastors and two assistants live in this province; the others in Burmah. Each of them has under his care, a large congregation of Christians, and is, indeed, a pastor unordained. Although employed by the mission, they do not, on an average, receive over half the amount from the mission requisite for their support. Some of them receive nothing, but are supported entirely by their people. The Karens are a liberal, hospitable people, and in their poverty and oppression can do something for the support of their teachers. Several hundred rupees are annually contributed.

In addition to the assistants, there are several men appointed to destitute villages, whom we call “readers.” They conduct public worship, read, pray, and exhort the people. They live in the villages where they are appointed,—are chosen and approved by the assistants in council,—and receive no support from the mission except when they spend all their time as school teachers. But few of them, however, are yet prepared for that work,—one of the most important departments of the mission,—to prosecute which effectually, well-trained men are demanded.

#### *The sorrow of Judas—Ongkyoung church, and its pastor—344 baptized.*

Among the assistants there has been a case of defection, very melancholy in its results. A young man two years ago was approved as an assistant. He maintained an unspotted character for a year, and gave promise of usefulness. A year ago his wife died. A few months after that event, he was guilty of lewdness with the sister of his deceased wife; and was suspended and dismissed from the service of the mission. Still he maintained, in other respects, a fair Christian profession for a while, and the other assistants had hopes of his final restoration.

But a few months since, he fell into the same sin again. The girl's mother became aware of the fact, and reproached him in severe and bitter language. He appeared sad and melan-

choly. Five days afterwards, an assistant went to his village to preach. At the evening meeting the transgressor was missing. Search was made, and he was found dead in a field. "He went out and hanged himself." His friends then recollected that he had said within a few days previous to his death, that "his reputation and character were forever gone;" that "he could never again become like the other assistants,"—and this sense of shame drove him to the commission of the fatal deed. But satanic cunning has in this case overleaped itself. That event is as a flaming beacon, of which the other assistants, I trust, will not soon lose sight. God be merciful, and save them from the wiles of the adversary!

In the morning had a church meeting. Cases of difficulty between brethren, not serious, had occurred, which required adjudication;—such as, a man's buffaloes had broken into his neighbor's field and destroyed his crops,—and the consequence was, sharp words between brethren, and sin, and repentance, and confession. There were no cases of immoral conduct, and the people live in peace. The remainder of the day was spent in prayer and self-examination preparatory to partaking of the symbols of the Savior's death. At evening 150 assembled at the table of the Lord. With what solemn and intense joy does the disciple of Christ think of those encouraging words,—*"Do this in remembrance of me!"* Yes, precious Savior! We remember thy sufferings and death,—thy bleeding mercy,—thy dying love,—thy atoning blood!

A few months ago this church numbered 165. Forty-three have died, leaving 122.

What desolation death has made in some of these families! An old man comes to me, and, sitting down before me on the floor, (with downcast eyes, to conceal tears,) begins to tell of his afflictions. Six months ago he had a wife and six grown up children around him,—all are dead, and he left,—a poor old feeble man! A little crying infant, eight months old, is pointed out to me,—the relict of a large family. Parents, elder brothers and sisters, six months ago all in health,—now all gone but the infant!

Tway Pôh soon after his ordination visited Great Plains, a large Christian village several days distant to the south. He spent several days with the people there, and during that and

a subsequent visit baptized ninety-seven.

At Buffalo, where I baptized seventy-six two years ago, he baptized thirty. Besides these, he has baptized at various times, from Burmah, 102, and in his own village 115; in all 344 during the year. He has seen sad days among his own villagers. How melancholy must have been those days when he followed 120 to the grave in quick succession. He has won the affection and confidence of all who know him.

#### *Church of Great Plains—Baptisms—Permanent settlements.*

23. Arrived at Great Plains in three days from Ongkyoung, although it is four days by land.

24. Sunday. After preaching, a church meeting. At sunset the Ongkyoung pastor baptized ten, and in the evening assisted in administering the communion. This church numbers 184. Several have arrived from Burmah during the year. Two have died, and two have fallen away. An assistant and a reader are stationed here.

This is a large church and people. They have a large chapel on the seabeach, back of which is an extensive and beautiful plain, well cultivated, where the village is built. The place has hitherto been healthy. It escaped that dreadful scourge which passed through Ongkyoung a few months since; and, with the blessing of Almighty God, there is a prospect of permanency. If the plan of building up Karen churches and villages under the English government, which we are pursuing, be of God, it will succeed. But the experiment at Ongkyoung has taught us that our most sanguine hopes are liable to be blasted in a day. I have no hope of seeing the Karen Christians settled permanently in large villages, except they have buffaloes and plough the soil to raise their rice, instead of cutting new fields yearly. In the latter case, but few families can locate in one place, and it is quite certain that these families will remove from place to place once in two or three years. A *very few* may remain for some years in one place; but, so far as my experience goes, it is not certain that a village will be found next year where it is this. A dozen families, with buffaloes, will form a central position, where the pastor will reside, and where will be erected the chapel, and school-house, and the house of the missionary. Such a village has Great

Plains become, and Ongkyoung also; and others are forming.

30. Ongkyoung. In returning from Great Plains, the boatmen rowed from village to village during the night, which gave me all of the day and evening to spend in the small villages.

A few deaths have occurred since I was here. The hand of affliction is heavy upon them, and many are wishing to leave the place. It is wholly owing to the influence of the pastor, and two or three other stable men, that they do not scatter to the four winds.

In this church there is one of those "widows indeed," of whom Paul gives directions to Timothy. She formerly lived in Burmah, and by her zeal won a reputation which threatened to involve her in serious consequences. The Burmans called her the "woman preacher," and she was marked as one on whom the government could wreak its vengeance. She very wisely fled to this province, and has at Ongkyoung found open houses and open hearts. Should a stranger pass through the place on Saturdays at about 1 o'clock, P. M., he would hear the sound of a gong; and should he proceed to the place of worship, he would see the "widow" sitting on the floor surrounded by a group of women and children; and could he understand her language, he would hear from the widow's lips the truths of the gospel. And should the stranger go to the sick room, there he would see the widow administering the consolations of religion to the suffering and dying. She has no kindred, and lives on the charity of God's people. I bid her God speed with a hearty good will.

*Baptisms at Baumce—Magezzin church—Mission of Myat Kyau.*

Arrived at Baumce chapel two days ago. The Christians came flocking in from the little villages yesterday and to-day. Baptized eleven this morning in our little Jordan, which has so often witnessed the baptismal vows of Karen converts.

Twelve have died during the year, among whom was Shway Bay, their assistant. The present number is 114. They live scattered about among the hills in small villages, so that it is impossible to collect a large number of children into a day school. An assistant and reader are stationed here. But few individuals have come over from Burmah this year to meet me

here. I have discouraged the idea of their coming in large companies.

Jan. 7. Sabbath. Spent yesterday and to-day with the Christians at Magezzin; have this evening given them my parting counsel, and am now ready to start for Sandoway.

Myat Kyau is going into Burmah. The Christians have been calling him from a great many villages, especially from the vicinity (Pantanau district) that I visited in 1837. The converts in that district have not been molested for many months. The Burmese officers frequently go into their assemblies on the Sabbath,—look on, and say nothing,—a calm which to me is rather threatening.

I took Myat Kyau away into the jungle, and sat down with him on a large stone, and gave him my last words of advice. He will, probably, be absent several months, and a great number will apply for baptism. I have confidence in his discretion and judgment; he has received the best instruction I am capable of giving him, reiterated and enforced;—has seen my manner of procedure for years,—and although he may be more liable to err than I, will be less liable to be deceived; for he is a Karen, can go from house to house, and can ascertain the character of individuals to better advantage than any foreign missionary can. I shall follow him with my unceasing anxieties and fervent prayers. Could I make my voice heard through the American churches this evening, I would say, pray for us!—pray for these pastors,—pray for the native preachers,—pray for these churches,—pray for the people of God in Burmah groaning in bondage,—pray that a day of salvation and deliverance may dawn,—pray—pray—PRAY!

*Schools—Return to Sandoway.*

I have long seen the importance of establishing day schools in all the large Christian villages. It is impossible to collect a fractional part of the children into boarding-schools; and were it practicable, I would not deem it advisable; as, in my opinion, the plan of day schools well carried out, is better adapted to the end contemplated. My object in boarding-schools has been to instruct assistants and school teachers.

There are three day schools in operation this season; one at Great Plains, one at Ongkyoung, and one at Magezzin; taught by competent teachers. There are other schools also, of six, or



eight, or a dozen children each, among the small villages, conducted by men who will not do much more than teach the children to read and write.—I regard schools as one of our most efficient instrumentalities.

14. Sandoway. Arrived at home. My family had arrived from Akyab some time previous. The loving kindness of the Lord has followed us, and his mercy endureth forever.

*Excursion to the out-stations—Additional baptisms.*

Feb. 23. Returned yesterday after an absence of a month. Went in company with Capt. Phayre in a government vessel. He put me on shore at Ongkyoung, where I remained six or eight days, administering medicine to the sick. Went over the country to Baumee chapel. The Christians in the villages near, on the Burman side, having heard of my arrival there, came flocking over; a hundred or more, men and women. Held meetings several days there, and the Ongkyoung pastor baptized thirty-seven. Came down Baumee river, stopped at Magezzin several days, and baptized eleven. Capt. Phayre came along from the south; I accompanied him to Goa, and he gave me his vessel to return to Sandoway, he returning by land.

*Letter of Myat Kyau—Reflections on the death of Mr. Comstock.*

April 25. Received the following letter from Myat Kyau.

“Great is the grace of the eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost.

“I, Myat Kyau and Ong Sah, we two, we went forth, and God opened our way, and we went in peace and joy. Oh teacher! we think of what the teacher told us, that if we always set God before us, He will open our way and sustain us.

“Moreover, we went to Bassein city, and we there met a Beringee teacher (a Roman Catholic priest), and he talked to us, and said, ‘What you are doing, is not proper.’ And we asked, ‘Why is it not proper?’ And he said, ‘Why do you not baptize all, old men, and children, and infants?’ And we answered and said, ‘Not so. The Lord Jesus Christ has said, that whosoever does not repent cannot enter the kingdom of God.’ And that Beringee man disputed with us all day. Oh

teacher! that we may be able to dispute, pray for us.”

A rather laconic letter, but full of good news. Myat Kyan was absent on that tour four months. He went to the Irrawaddy to the north of Rangoon, spending several days and baptizing in each Christian village. He was not molested in the least. And since his return, I have heard of no persecution following his labors. That great multitude baptized, are like sheep in the wilderness; but the eye of the Great Shepherd of Israel never slumbereth!

May 3. Have just heard of the death of br. Comstock. We saw him here in Sandoway a few weeks since in good health, and full of hope respecting the success of his ministrations, and the triumphs of the gospel at Ramree. And, certainly, the signs of the times there were full of promise.

Although but few had been admitted to baptism, a great number in Ramree and the neighboring villages, and on the island of Cheduba, manifested an attachment to the truths of the gospel, and gave evidences of a change of heart. All opposition was silenced, and the knowledge of the Lord was increasing through the untiring labors of br. Comstock, and a general impression seemed to prevail among the people that the triumph of this new religion was certain and at hand. We were all hoping that a day of salvation was about to dawn upon Ramree.

Br. Comstock is dead! and who will come and take his place? Who will come over into Macedonia and help us? God of mercy! we put our trust in Thee! May Thy word, which hath been published at Ramree, not return to Thee void! May a people be redeemed there to serve Thee, and honor Thy name, and observe and perpetuate the institutions of our Lord and Savior.

*School for native preachers.*

June 10. My time is entirely devoted to my boarding-school,—the two pastors,—fourteen native preachers,—several young men preparing for school teachers,—and others from new villages, to the number of *fifty*. I deemed it important that the pastors and assistants leave their people another season and devote themselves to study, under my instruction. A great number of Christian villages are destitute of preachers except as some one from among themselves conducts public worship. More native preachers are needed, and more money to aid, in part,

towards their support. To educate a native ministry, I consider now, the most important department of the Karen Mission.

### France.

#### LETTERS OF NATIVE PREACHERS.

Since the return of Mr. Willard to this country, several communications have been received from our French brethren, shewing that their work continues to advance, though amidst much opposition and embarrassment. We give below a few extracts; which indicate the nature of the trials of our persecuted brethren, and will, we hope, call forth a deeper interest in their behalf. For obvious reasons we suppress the names of persons and places.

One of the native preachers writes under date of January, 1845:—

On the 2d of the present month I came to C—. The friends are as usual. Mr. L— and myself went to P—. The work continues to prosper there; many persons there wish to hear us; there are four families which are openly decided for us; there are others who seem to love the truth. We had a good *soirée* with about fifteen persons, who are greatly interested in the truth which I expounded to them. Every thing makes me hope that God is preparing a good work there. We ought to be able to hold public meetings there. The 24th I went to P—; I had twelve persons at the *soirée*. There is a progress in knowledge and zeal. Our conversations delight me; our little flock is increasing in numbers and in strength. The *curé* inveighs bitterly against us, but in return we wage war with error. The whole village takes side for or against the Protestants. Many buy bibles. I have seen several persons who have made astonishing progress, for the short time that they have been acquainted with the gospel. May God pour out his Spirit on them, and we shall soon have a little flock there.

A colporteur writes,—

Dec. 5, I appeared before the mayor of P— to ask his permission to open a religious meeting at the house of Mr. L—, honey merchant, in the said village. The mayor replied that he per-

mitted it, and that he could not oppose it. "My duty," said he, "is to maintain order, and when it is only a question of preaching the gospel, I have no objections to make." I said to him; "Far from seeking to disturb the peace, we place ourselves under the surveillance of the authorities, and we are satisfied when they are present to know what is passing." "You may come when you please, the door is open." "We shall begin next Thursday at 8 o'clock, if you will be so kind as to send your *garde champêtre*." (*The mayor.*) "Is it 8 o'clock in the morning?" "No, at 8 in the evening." (*The mayor.*) "Well; I will send him, and, moreover, I will go to hear you myself. I shall be glad to see your worship celebrated." The 10th of December the mayor wrote me the following letter.

"Sir,—When you came to my house, a few days ago, I forgot to ask you for your papers to prove to me that you are an evangelist, and that you are sent by one of your ministers, and that you can preach the gospel. I request you, therefore, sir, to exhibit your authority, and I will see if I can permit you to come and preach the gospel in my commune. And you cannot come without a written permission signed by me.

"I have the honor to be, &c."

(Signed.)

The 12th of December I went, accompanied by Mr. C—, to see the mayor of P—. (*Mr. C.*) "I come to see you on account of your letter of the 10th inst. to Mr. L—; what are the papers which you desire? no doubt a passport, a certificate?" "Yes; your papers to prove your profession and your morals." He presented his certificate given by the mayor of A—. "That is well,—I see that you are —." "You have, then, no longer any thing to object to us, we can hold our meetings?" "The circular of the minister of worship," replied the mayor, "says that it is where there are Protestants, and here they are Catholics who wish to hear you." "Is not our free to choose the religion that one pleases? Has not the charter cast into oblivion that law which forced Protestants to become Catholics, and which denied to Catholics the right of becoming Protestants? Is not every Frenchman free to choose and to profess the religion which he finds best? Now, the inhabitants of

your commune who have come to us for instruction and whom we have for a long time visited, accept our belief and ask us to celebrate public worship with them. Shall they be forbidden to profess the Protestant worship?" "No; in effect the 5th article of the charter says that each one professes his religion with equal liberty." "Is it just to deprive us of our liberty?" "No." "I know that it is to please an intolerant party that we suffer injustice." "They are not the persons whom you suppose, that are opposed to you. I can grant you permission, but I do not wish to be at variance with the electors of the commune. I know that your reasons are just, and that it is an injustice to make you trouble for religion's sake, but I do not wish, as I told you, to displease the electors of my commune. Look here; I will write to the Préfet; he will do as he pleases. I will communicate to you his decision, or I will write it to Mr. L——." Having learned that the mayor had read the Préfet's reply to the municipal council, but that he did not communicate it to us, I went to his house 13th of January, 1845. "Have you, sir, received any news from the Préfet?" "Yes." "Would you have the goodness to give us a copy of it?" "No; I will give you the reading of it." "Why do you refuse us the means of defence?" "Come with me to the register's, who will read it to you." I insisted upon the justice of giving us a copy of it. "You have no need to persist so much,—though you might be ever so much in the right, you will be always wrong. I see what you wish; you would make embarrassment for the Préfet and the mayor." "If the Préfet acts legally, no one can make him any embarrassment, and if he has the courage to do an injustice, he ought to have the courage also to make it known." "Very well! hold meetings, and I will prosecute you at once,—then you will go and demand satisfaction." The explanation is, that the mayor does not wish to be at variance with the electors, and it is on this account that he refuses the liberty of preaching the gospel.

You see in what position we are, as it regards religious liberty. Although the black\* troop has no influence on liberal mayors, it still employs other means, as our experience at P—— proves. The *curé* went to the mayor,

(it was he that told us himself) although they are enemies, when he knew that the mayor had promised us leave to preach the gospel in his commune. Not having obtained from him what he desired, he hit on the following method, which he pursued. "Pride, I know, is great,—you wish to hold your place of mayor? Well, then, I will see those upon whom your place depends, and by the threat of not receiving their children at the communion I will make them do all I wish. Indeed, it is not the *curé* that the mayor fears, but those who voted to name him."

Mr. L——, another preacher, writes Dec. 31:—

Our beloved sister H—— left our vale of sorrows and of pains to enjoy rest and the glory of Jesus, on Sunday, at 3 o'clock in the morning. All passed very well at her interment, which took place yesterday. The multitude was great. All were serious, and the tears of many testified of what was passing in their hearts.

In another letter, he says:—

All goes well; God be praised for it! We continue to be abundantly blessed. My last Wednesday meeting at C——, was composed of at least 150 persons, attentive and serious. Some time ago a person fell sick and was soon in extremity. In these circumstances it is customary among the Catholics of our country, to send for devotees, when they do not present themselves of their own accord, to read or recite the prayers of the dying while waiting for the *curé*. They came, therefore, to offer themselves to recite those prayers; but the sick person, although suffocating, able to pronounce only interruptedly, said, to the great surprise of those present,— "No—no—I—wish—," "the *curé*?" said one. "No,—Mr. ——?" and finally she made them understand that she wished to see me. She was told it was impossible, that it was already 11 o'clock at night. She waited with impatience till day, and then sent for me. I was received as Peter by Cornelius. I have great hope of that person, now convalescent; and not only of her, but also of her mother and her brother, who, since that time, attend our meetings with assiduity.

Mr. L—— speaks also of another case of conversion of this kind, and adds:— "that his work demands an assistant. He

\* The priests.

is not able to respond to all the calls to hold meetings *in C*— and *without*. On a late occasion, his house could not contain all the people who repaired thither.”

The remaining extracts are from another letter received with the above.

I spoke to you last month about the fine opening which we had made at *N*—. I should have, to-day, much pleasure in announcing to you all the progress we have made there for a month, were I not obliged to tell you that I no longer hold a meeting there except in the company of *gensdarmes*. I will explain this to you. When I went for the first time to *Miss N*—’s, I visited some of the inhabitants with her. We went into the house of one of them whom they called *Mr. —* (we understood, the mayor). “So much the better,” said I to *Miss N*—, “if it be the mayor.” We found *br. L*— explaining the gospel. We were well received; I mentioned there a meeting in the village at *Miss N*—’s, before the master of the house, whom I thought the mayor of the village. No objection was made, and the meeting was to be holden the next Sunday. Several meetings well attended had been holden, when the *garde champêtre* came to tell *Miss N*— that she must present herself before the mayor of *V*— commune, of which *N*— is a dependency. *Miss N*— excused herself for not having known sooner the real mayor of *N*—. I received immediate notice, and went at once to present myself to the mayor at *V*—; I was well enough received, and obtained a verbal permission to preach the following Sunday at *N*—; the following Sunday only; for the mayor wished to write to the *Procureur du Roi* before giving me definitive permission. The following Sunday, then, we were to be in all security. Not at all,—the *garde champêtre* had come in the morning to forbid the meeting. We had a right to hold it by the permission of the mayor. The *garde champêtre* replied that the permission was only verbal. *Br. L*—, who was at *N*— that day, held a meeting in spite of the prohibition of the mayor. (Since, we have not ceased to hold it alternately.) The next day the *gensdarmes* were in pursuit of us. They inquired concerning us at *N*— and at *V*—, even at *Mr. B*—’s; three witnesses have been called to *G*—, three witnesses who have been heard to say that we had prayed to the

good God,—explained the gospel; that it was *so fine* they wished *continually to go there again*. After these testimonies *Miss N*— alone was summoned to appear before the Judge of Instruction; I accompanied her. The judge at first refused to implicate me in the affair; but he could not refuse to hear me, when I came to take the responsibility, or at least to share it with *Miss N*—. I was, therefore, admitted to give my deposition. The scene between the judge and *Miss N*— was somewhat violent; not that the judge is a bad man, but *Miss N*— could only open to him a heart full of indignation and of scorn for the people and the things which he was called to support and to cause to be respected. The following is what there was of singularity in her deposition.

To this question;—“Why did you open your house for the exercise of worship, when the *garde champêtre* had come to forbid you?” *Miss N*— replied; “But, sir, we had the permission of the mayor.” “That permission was only verbal,” added the judge. “That is true, sir,” replied *Miss N*—; “but is not the word of a mayor worth as much as a writing? Moreover, now that permission is signed, *Mr. F*— has it in his pocket-book.” (That very morning I had obtained a certificate from the mayor for this purpose.) The judge was surprised, and said; “How! you have obtained a written permission? go and get it.” “I will go, but I do not know whether *Mr. F*— will be willing to give it to you.” *Miss N*— came, indeed, to the registry after me, and I refused to give up the permit. I proposed to show it if the judge would implicate me in the affair. I have already told you that the judge at first refused, but afterwards admitted me. I found in that judge as decent a man as one could desire. He questioned me with much mildness, and caused to write down my deposition. The deposition was read over; but to the great surprise of the judge, I refused to sign it, especially because of the following clause;—“My object, in general, is not to make proselytes.” I had said; “I am sent to edify in their faith the members of a little flock; afterwards I extend myself without and make acquaintances whom I seek to join to my church.” For that, the judge had them write; “My object, in general, is not to make proselytes.” I declared that I could never sign a thing so contrary to my thought. The

judge fell into a passion, telling me that I was not reasonable, and he said to his clerk,—“Erase the negation.” It stood; “My object, in general, is to make proselytes.” “Very well! sir,” said I, then, “I will sign that; that is nearer my thought.” I had the pen already in my hand, when the good judge said to me; “Dictate yourself.” The clerk effaced; and I dictated what I have already said. I declared that force alone could tear me from what I believed my most sacred duty; that I was ready for whatever might happen, but to yield nothing. At the mayor’s of V—, where I read a most evil letter from the Procureur du Roi, who ordered the mayor to use me roughly, I declared that the following Sunday they would find me from 2 to 3 o’clock, at N—. Sunday the gendarmes came, appearing to be ashamed of their mission. They attended the service with seriousness; one of them wept.

They went away without doing any thing. Last Sunday it was my turn again to hold the meeting. The Procureur du Roi had again obliged the gendarmes to repair to the place. It was the same brigadier, but they had substituted another gendarme for him who had wept. A member of the council, our best friend in the commune, accompanied them. The brigadier notified me that he had positive orders. “I commend myself to God’s favor,” said I to him; “perform your duty.” On the other hand I perceived that the garde champêtre stopped the people who were coming to the meeting, and threatened them with twenty-five francs fine if they went to it. I made haste to put myself side by side with the garde, and to excite the people to go in. This question was asked us; “Do you persist?”—*Reply*. “Yes, even to prison and to death.”



### China.

#### BAPTIST MISSION SCHOOL-HOUSE AT HONGKONG.

[The following sketch of the school-house is furnished by Mr. Shuck under date of Sept. 23, 1844.]

The above building was set apart by religious exercises on Monday the 23d of Sept., 1844, nine years after Mr. and Mrs. Shuck sailed from America. Since their arrival in China, they have had Chinese children, to a greater or less extent, under their instruction, but

no regular school-house till their arrival in Hongkong, nearly three years ago. The first was a native dwelling-house, which for a time was occupied by the school; but being small and inconvenient, a subscription paper was submitted to the foreign community in China, and so liberally responded to, that without expense to the Baptist Board of Missions, a neat and convenient house has been erected, of which the above is a sketch. The house is fifty-five feet long and twenty-five feet wide, with two stories. The basement contains the school in front, with a dining-room for the boys between this and the

cook-room and staircase in the rear. The upper story contains a dormitory for the boys, with two or three smaller rooms for the native school-teacher and colporteurs. The school-room contains thirty desks and seats, painted white, the floor is painted brown. The ceiling, the inner doors, the window-frames and sash, are white, and the outer doors and venetians are green. The native teacher and one of the scholars are expecting to be baptized next Lord's day. The expense for the support of the boys, including board, clothes, stationery, &c., is defrayed by the foreign community in China.

The scholars from other missionary schools with a few friends, in all to the number of 120 persons, were present at the opening of the school-house today. Mr. Shuck commenced the exercises with a few explanatory observations, and then offered prayer; when Luk-seen-sang, one of the native preachers, made an address on the importance of diligent study. Dr. Macgowan then delivered an address on

the duty of Chinese boys loving their country, the world, and their God. Luk-seen-sang then prayed, and after singing the doxology, Rev. Mr. Ball pronounced the benediction. The tables were then covered with various kinds of fruits, and a blessing asked by Chin Seen, a native preacher of the London Missionary Society; when all partook of the viands, and the assembly returned apparently much gratified.

The sketch was made by master Daniel Stevens, whose father is an Englishman and his mother a Burmese. They were both baptized by Mr. Judson about fifteen years ago, and by an honorable marriage have now a numerous family.

The school contains an encouraging class of Chinese children, and we speak in their behalf the prayerful interest of our friends abroad, that each pupil may become a disciple of Christ.

The Chinese inscription on the gable is a native designation for the building, and signifies, "*Seminary of correct learning.*"

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### SANDWICH ISLANDS.

The missionaries in their annual report give the following interesting view of the present state and prospects of the mission. It is preceded by a tabular view, the totals of which are,—whole number admitted to church on examination, 31,409;—past year on examination, 1,110;—whole number deceased, 3,856;—deceased past year, 893;—suspended past year, 657;—remain suspended, 1,161;—excommunicated past year, 411;—whole number excommunicated 1,126;—remain excommunicated, 1,038;—whole number in regular standing, 22,652;—average congregation on Sabbath, 16,925.

#### *General view of the mission.*

The foregoing statistics show some diminution in the number of members in regular standing in our churches; and if the number on our records were the criterion of progress, it might seem that our cause is

retrograde. The fact, however, is far otherwise; for while the churches have been consolidated by wholesome discipline, the publication of divine truth has been efficacious in edifying saints and in the conversion of sinners.

We are not permitted to report extensive revivals, as in former years. Still we have been cheered in our work by tokens of the presence and blessing of our God and Savior, and we would erect our Ebenezer; for hitherto hath the Lord helped us. Much of our time has been employed in preaching at our stations and in making extensive tours through remote parts of our field, that we might thus feed the church of God, reclaim wanderers, and reprove, rebuke, and exhort the unstable and disobedient.

We have had much reason to mourn over the waywardness of the professed disciples of our Lord. Political revolutions which have disturbed this community, tearing away the barriers to vice and the pillars of good order, have been the occasion of sifting the churches and separating the chaff from the wheat. We would not be ignorant of the stratagem of our great adversary, who is ever on the alert to ruin souls. Popery too, his great masterpiece,

has been unwearied in its efforts to seduce the unwary. The novelty of popery, however, has worn off, and comparatively few are attracted by its gorgeous show and lying flatteries. By means of the various trials through which the churches have passed during the year, the line of separation between the friends and enemies of God is becoming better defined, and Christians are taking a more decided stand for Christ. Herein is illustrated the declaration, "The wrath of man shall praise Him, and the remainder thereof shalt thou restrain."

We have been cheered by the Christian enterprise of some of the churches which, during the year, have undertaken to support their pastors. You will see from our minutes that we have taken measures to encourage these efforts, and urge upon the churches the duty of sustaining their own institutions, believing that religion cannot flourish in healthful vigor until this is the case. We are encouraged to believe the time is near when some of the churches, favorably situated to market,—as those of Honolulu, Ewa, Lahaina and Wailuku,—will support their pastors and exhibit the thrift which morality and religion are wont to impart to a community.

The advance of the people in civilization, from year to year, is very apparent. Several new and substantial houses of worship have been erected within the last twelve months. Many of the people are erecting neat and durable habitations for themselves. Their flimsy kapas are disappearing, and in their dress and manners they are gradually conforming to the habits of civilized life. The new wants created by their new and civilized habits are rendering them more diligent in business. The hundreds of ships that annually touch here for refreshments, bear testimony to their agricultural enterprise.

In view of the present condition of this people, and the many marked interpositions of Providence in their behalf, we are constrained to hope that God intends here to demonstrate the power of the gospel to raise a savage people from the depths of degradation, and place them on a high platform among the civilized nations of the earth.

#### CHINA.

##### *Journal of Mr. Abeel.*

Yesterday (Sabbath) I was exceedingly gratified with the privilege of attending three different Chinese services in Hong-kong. The first was conducted by Dr. Legge and a native assistant. The room, though rather small, was well filled. About

eighty occupied the seats and stood in the aisles. Perhaps fifteen or twenty of these were school boys. The Chinese assistant preached, and the congregation remained generally quiet and attentive. The Lord's supper was afterwards administered, and it was refreshing to partake of these sacred emblems with three or four Chinese converts, upon whom I could look as a part of the first fruits of the great harvest which China is to yield.

From this place I went directly to the Baptist chapel, to attend the services of the Rev. Mr. Shuck. Here the audience consisted of about a hundred, including, perhaps, twenty pupils. Again the sermon was preached by a native teacher; after some remarks from the pastor, a prayer was offered by another Chinese convert. It was an interesting scene. On the front seats were a dozen or more well-dressed Chinese, who had made a public profession of their faith in Christ; seven of them had been baptized only a few hours before this service.

Shortly after this congregation dispersed, another convened, to whom the Rev. Mr. Dean, of the same denomination, preaches in the Tae-Chew dialect. He, too, is favored with the assistance of a native preacher. Understanding much of this dialect, I was gratified with the soundness of the discourse. After the sermon the pastor delivered a solemn address to three converts who had just received baptism, and to those of his audience who, knowing their duty, refuse to follow this example.

##### *Difficulty in conveying religious truths to the natives.*

Missionaries are now beginning to preach the gospel in China. From the prejudices of the people, the paucity of laborers, the restrictions under which they have been placed, their ignorance of the language, and other causes, the experiment of oral and public teaching has never, till very lately, been made. And now most of us labor under serious embarrassments from not having a thorough acquaintance with this strange tongue; and all of us are hampered by its inadequacy to convey spiritual ideas, and the incompetency of these Chinese to understand this class of truths. If Christians knew how little of the gospel, for some of the reasons above mentioned, is brought intelligibly and impressively before the minds of the heathen, and how small a number of the latter constitute the stated hearers of our congregations, they would never wonder why there are so few converts in China, but rather adore the mercy that has saved any. The difficulties referred to are daily becoming

less formidable, however, and will gradually vanish as the gospel has free course and is glorified. Missionaries will learn the capabilities of the language for conveying religious instruction, and their younger brethren will profit by their knowledge. The heathen will become enlightened by the Spirit of God, and they will let their light shine. Correct ideas and associations will spread among different classes, and good and honest hearts will be thus prepared to receive the seed.

#### MOUNTAIN NESTORIANS.

##### *Mission suspended.*

The Committee say,—The constant readers of the Herald have undoubtedly anticipated, for some time past, the suspension of this branch of the mission to the Nestorians. Events, as unexpected as they were painful, have gradually brought the Prudential Committee to the conclusion that they cannot, with a due regard to the interests intrusted to them, continue their operations among the mountains. And were any additional evidence wanting to show the correctness of this decision, the communication now received from our brethren would remove every doubt. Messrs. Laurie and Smith made a visit to the Mountain Nestorians, last summer, for the purpose of ascertaining, as accurately as possible, their condition and prospects. The result of all their inquiries is, that they are not called, in the Providence of God, to prolong their labors in this field. Accordingly, with the entire approbation of the Committee, they left Mosul on the 21st of October; and they arrived at Beirût,—

Mrs. Hinsdale being with them,—on the 11th of December.

It ought not to be inferred, however, that the Committee intend to make no further efforts in behalf of this branch of the Nestorian family. They hope that the brethren at Oroomiah will be able to do something for them, especially by means of books and native helpers. And it is not by any means impossible that events may occur, even within a short period, which will open the way for resuming missionary operations in the very heart of the mountains. Should this scattered and down-trodden people be placed under the government of a Turkish pasha, their external circumstances will at once undergo a decided change. But while the lawless Koords can harass and destroy them at their own pleasure, there can be no adequate encouragement for the continuance of this branch of the mission.

Messrs. Laurie and Smith started from Mosul on Monday, Aug. 24, and arrived at Asheta on the following Friday. They have given a minute account of the country through which they passed, and also of the incidents of their journey; from this portion of their communication, however, no extracts can be made. And much, indeed, which they have written concerning Ti'yary itself, must be omitted for want of room. The desolations of this once populous district, as described by them, are truly appalling. "We did not," say they, "see more than fifty habitable houses in all Ti'yary." How long this state of things will continue, no one can predict. At present, the Nestorians are reluctant to rebuild their habitations, as the Koords may, at any moment, lay them in ruins.—*Miss. Herald.*

## Miscellany.

### Missionary Zeal.

No great enterprise can be achieved without zeal. It matters not how distinct or comprehensive a man's views are of an end or of the means necessary to its accomplishment, unless his *soul is moved*, he will achieve nothing. Feebleness will characterize his efforts. The friends of missions will make but an unsuccessful effort, unless there is kept alive in the churches a passionate ardor for the conversion of the

world. There must be sustained a deep and strong current of religious feeling; and that feeling must be directed to the evangelizing of the heathen. The missionary enterprise is not only grand, but it involves great difficulties. The personal labor necessary to carry out this design, is immense, and the discouragements varied in character and almost without number. Zeal is demanded in every department.

Without it the missionary would sink



under his discouragements. The pious student, sitting solitary in his study, must often have the condition of the heathen pass in review before him. And if his heart be susceptible to religious pity, he must be painfully affected by the scene presented to his imagination. But in order to overcome the first obstacles, to take the first steps in breaking away from his friends and his native land, a deep-seated and strong *impulse* is indispensable. He must be impelled by an ardent desire for the salvation of the heathen. A mere common pity for them would be readily extinguished by the love of home, and kindred, and earthly comforts.

But shall he in the freshness of his first missionary aspirations be able to go through with these trials without his heart's failing him, it is only to encounter still more serious ones in the field of actual labor. To fully understand the discouragements of his mission, he must begin his work. The missionary goes to a land of darkness, where the true God and revealed religion are unknown. He finds there no self-collected assembly waiting to receive the words of life from his lips. He goes out a solitary foreigner, to find here and there a single listener, or to call about him, at most, a little circle to whom he may minister the gospel.

But how shall he make them understand the heavenly message? They are not able to comprehend his sublime doctrines. They have, it is true, the elements of a moral constitution. But their intellects are feeble, like those of children. Their religious ideas are gross, and often associated with material forms. Without taking into the account that natural depravity which leads the hearts of the heathen to revolt at the requirements of God's holy law, the difficulty of giving to men in such mental imbecility just notions of a spiritual God and of a spiritual religion, whose claims and whose effects are all moral in their nature, will lead any heart to faint not fired by an inextinguishable zeal.

Nor do his discouragements stop here. Much of his work he will find degrading

and disagreeable as well as difficult. He has to encounter not only ignorance, but sin and uncleanness, often in its most revolting forms. He is to live under governments that are unjust. He is to be subject to princes who are not only capricious, but faithless. I fancy I hear these servants of Christ as they go forth to their work, two and two, recounting to each other the trials of their mission; or that I see them at the close of one of those days of toil and disappointment, which must be no uncommon experience to the missionary, before seeking forgetfulness in sleep, laying down the burthen of their soul at the feet of their divine Master in prayer. Zeal only, and that zeal, too, which is inflamed by a live coal from the altar of God, can sustain the self-denying missionary.

But, brethren, the missionaries are not the only ones who need zeal. There are obstacles at home which nothing but an ardent and undivided desire for the conversion of the world can overcome. Several thousand Christians undertaking a great work by a voluntary association, are liable, however wise or excellent in spirit, not to see eye to eye. This, so far as it exists, retards the progress of the enterprise; and its influence must be overborne by some single and intense interest felt in the heart of each member. Love for the souls of the heathen must become a ruling passion, too strong to be resisted; before which all minor considerations shall be swept away like drift-wood before the mountain torrent. There is, also, a great amount of gratuitous labor to be performed both by the members of the Board and by the pastors of the churches. A passionate ardor must glow in the hearts of each of these, or the work will lie on their hands. Besides this, the missionary cause requires large pecuniary contributions. These are not unfrequently the fruit of personal sacrifice. Many of our brethren, in order to bring up their annual offerings, are under the necessity of cultivating a spirit of self-denial. Nothing but strong feeling on the subject of missions will lead them to do this.

But the most serious obstacle to this

part of our enterprise is, that spirit of covetousness so natural to men. This the cause encounters everywhere. Though it has not the flame of a passion, yet it is deep-seated in the heart, and not easily overcome. It finds so many plausible pretexts for its indulgence, under the plea of prudence and thoughtfulness for those nearer at hand, that it is directly assailed with difficulty. Reasoning will effect but little. Nothing will move such men but some stronger passion; some new and deeper spring of feeling opened in the soul. They must be made to feel for the heathen as Paul did for his countrymen when he said, "I have great heaviness and continual sorrow in my heart." Nothing but an ardor of soul can make the body of Christians liberal.

These sentiments would be deemed, we trust, suitable at all times. The present, however, is a moment of painful interest to all the immediate friends of this Board. Its prosperity has, for the last few years, been greatly impaired, and its progress retarded by questions either wholly foreign to, or, at most, but remotely connected with, its specific object,—the giving of the gospel to the *heathen*. By such questions missionary zeal is extinguished. O when shall the supremacy of the claims of men who are destitute of the words of life be felt! When will all the members of our churches allow every thing minor, specially every thing unnecessary or selfish, to be swallowed up in the solemn reflection that so many of the nations of the earth are without God!

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#### Notice of a Seven Months' residence in the City of Ningpo, (China.)

[Communicated by Rev. W. C. Milne.]

As one of the missionaries of this Board, Dr. Macgowan, is located in this city, an additional interest will be taken in the following extracts.

#### *Food of the Chinese.*

The Chinese officers conducted themselves with the greatest courtesy to their English visitors, who were not a little sur-

prised at, and gratified with this courteous treatment. The *táutai* insisted upon our taking part of the tiffin he had laid out for the strangers. The table was loaded with fresh and dried fruits, and an abundance of the best wine the people can boast. Hot rolls and sweet cakes; sweetmeats, variegated eggs, and candied marrow-bones; duck, fowl, beef, kid's flesh, and pork; shark's fins, sea-weed, *bicho-de-mar*, and fish; and, lastly, soup and rice succeeded each other. Each had a plate, a bowl, and a pair of chop-sticks; but all ate out of a central dish. Each man had to help himself with his chop-sticks, if he could; if not, with a Chinese spoon and silver fork, brought to his assistance. Having been for some time accustomed to the use of the chop-sticks, I was able to supply myself readily. But the other visitors shared poorly; still they expressed themselves much pleased with the entertainment, and surprised at the variety, excellenc, and agreeable taste of the viands.

It is an error, by no means uncommon for foreigners, who have never partaken of a good and substantial dinner at a Chinese table, to imagine that the dishes must be loathsome; that they are made up of dog's flesh, earth-worms, rats, mice, &c., swimming in liquid hog's lard. A mistake most egregious! A taste foolishly fastidious! A prejudice without foundation!

Our little party consisted of Capt.'s Quin and Elphinstone, with Dr.'s Wilson and Playfair. When we had taken leave of our kind friends, we returned to my lodgings, where some *iced milk* crowned the treats of the day. This was milk which had been sent me by a friend early in the morning, and had since become frozen. It was peculiarly agreeable, notwithstanding its origin, for it was drawn from a water buffalo. Milk is not generally used by the Chinese of this part of China, except among the Tartars. Still it is occasionally to be met with, and is obtained chiefly from the buffalo, rarely from the cow or the goat. This is only one of many instances on which I have been favored with a present of milk.

Some of the people are peculiarly fond of curds made by throwing a little spirits and sugar into a bowl of milk, which, after being stirred for some time, is poured into a pot, and placed over a slow fire to simmer. They have also a kind of cheese, but it is very soft and unpalatable. It is something like very soft and scarcely formed cheese; and is, probably, made only on order. Small round cakes of this half-coagulated cheese are sold at three or four cash each.

It is, however, not unusual in China to

sell *woman's milk*, for the sake of nourishing babes or superannuated old people. There are nurses who either draw their own milk, or are assisted by others to draw it. It is sold at 100 or eighty cash, sometimes at sixty cash, a cup. More than once on meeting people in the streets with cups of milk, I have stopped to inquire, and have been invariably told that it was *woman's milk*.

#### *Lumber-yards.*

Pushing onwards, I passed along lumber-yards, dock-yards, &c. The wood is principally soft pine, and comes from the Fukien coast. Hard wood, of good quality and free from knots, it is difficult to find here.

#### *Ice-houses.*

In the vicinity of the dock-yards the ice-houses commence. Around Ningpo, and especially on the banks of the river between this city and Clinhái, ice-houses are very numerous. They are not built under, but *above* ground, and generally upon a platform of earth, so elevated as to be out of the reach of the freshes, whether of the river or of the neighboring swamps. Upon this mound a bamboo frame is thrown, which is well and closely thatched over with paddy-straw.

The ice is collected from the surrounding fields, or from tanks and ponds, which the proprietors of the ice-stores fill with water during the winter season. When it is of a sufficient thickness, it is collected; and, as it is brought in, each layer is covered with dry straw, which preserves it during the whole summer. Each ice-house has its drain to carry off the meltings. This article is not used in Ningpo, but is an antiseptic for flesh and fish during the heats of summer. The people know nothing of cooling their liquids, except as they have observed foreigners use it for that purpose, and they are quite content to retail it to them at the rate of eighty or a 100 cash a basket, a charge by no means extravagant during the dog days.

#### *Their treatment of the gospel.*

Dr. Chang repeated his call to-day for the purpose of introducing some of his friends. During their stay, a long colloquy was held on the grand principles of the gospel, the claims of which upon their attention and acceptance were pressed as peculiarly just and peremptory. There were a few points elicited from them which are worthy of remark. When they perceived the absurdity of their confused system of religion, (which is in reality a thoroughly chaotic jumble of three religions, each in

itself incoherent and unsystematic,) as contrasted with the regularity, the soundness, and the adaptation to man's necessity, which characterize the gospel economy, their pride grasped at the lame and sorry apology of "local custom," "common usage," "popular habit," and "traditional practice," the rule of conduct to a Chinese in religion as in politics.

They were soon aroused and ashamed of the hollowness of their argument, yet they were not candid enough to acknowledge their errors, but endeavored to trace a correspondence between their own system and the Christian. They sought to quiet their minds with the assertion, that the two were identical, and if any difference existed, it lay only in the one system being supported by the people, and accommodated to them, while the other was purely foreign in its dress and application. It was, however, attempted to be shown that in origin, principles, operations, influence, and ultimate design, the two are utterly incongruous. In the course of their remarks, they broached the doctrine that small sins and trifling offences are not heeded by the Deity. But they were taught how horrid such a religion must be that has the effrontery to admit the slightest imputation of remissness on the part of the government of the Supreme Ruler, and that the system of the Christian spares no offence, but denounces every violation of the Divine law as sin, and every sin as hateful to God and hazardous to man; and their minds were directed to Jesus Christ, the mediator of the new covenant, whose blood cleanseth away all sin.—*Chinese Repository.*

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#### The Land of Sinim.

*An examination of Isaiah 49: 12, with reference to the country designated.*

[Extracted from the Chinese Repository, Vol. 13, No. 3.]

The prophecy of Isaiah, "Behold these shall come far: and lo these from the north, and from the west; and these from the land of Sinim," (chap. 49: 12,) has given rise to much speculation among biblical students, and is particularly interesting to those who watch the progress of the gospel in China. This empire is, doubtless, included in each of the numerous prophecies that foretell the world's conversion. Her superstitions shall assuredly vanish away,—already they are old; her ancient temples shall crumble into dust, and her people shall yet bow the knee to Jesus Christ the Savior of the world. This we believe, even though no special prophecy be found

to confirm our faith. And if so, why seek additional proofs? Why ask whether this or that prophecy has special reference to China, when already assured of her conversion? Such questions are often but improperly asked. It is the Christian's duty to investigate, and, if possible, discover the meaning of every portion of God's word. He is not at liberty to neglect the special confirmations of faith which special prophecies afford. He who speaks no idle word has not given his revelations without design, and if among them there be one intended for the Chinese, it is both pleasant and profitable to know it.

It has been remarked that, "on a cursory examination of the prophecy in question, one is apt to suppose it refers to China, but a more thorough investigation leads to a different opinion." How much truth there is in this remark, will appear in the sequel. Certain it is that the diversity of opinion as to the meaning of this prophecy, and that from the earliest ages, is not a little remarkable. The versions of the Scriptures and the commentators both differ in their explanations. The Septuagint translates מִן־הָאֲרָצוֹת הַשְּׂמֹנֶה by *ἐκ τῆς Ἰερουσαλῆμ*, from the land of the Persians, in which it is followed by the Arabic. The Chaldee Paraphrase, and the Latin version of Jerome, render it *from the land of the south*, in which they are followed by the Spanish translation of bishop Miguel, and the earliest English version—that of Coverdale—who render it, *and some from the south*. On the other hand, the ancient Syriac, the most literal, and, perhaps, the best of all the versions, retains the Hebrew word, merely substituting sea for land, *and these from the sea of Sinim*. The German of Luther, the French of Martini, the Italian of Diodati, and the authorized English version, all retain the Hebrew word, *and these from the land of Sinim*. This difference shows that when these versions were made, it was still uncertain what particular country was meant. It is worthy of notice that none of the authors of these versions supposed their own country to be intended. The authors of the Septuagint lived in Egypt, and of the Arabic, either in Arabia or Babylon, and they supposed that Persia was intended. The authors of the Chaldee Paraphrase living eastward of Judea, gave the preference to a "southern land," while the versions on which we place the most reliance leave the particular country undetermined. An argument of weight is hence derived to show that neither Egypt, Arabia, nor Chaldea is intended in the prophecy, for it can scarcely be supposed that the authors of a version living in the very country referred to,

should so utterly fail of perceiving it as to give the preference to other lands.

The opinions of commentators are equally varied; some, as Jerome, Jarchi, Grotius, Pfeiffer, and Forerius, suppose that by the land of Sinim is meant the peninsula of Arabia, and particularly the desert of Sin, and the region around Mount Sinai. Others prefer to understand Egypt, two of whose cities are called, in scripture, Sin and Syene. Some of the most respectable names among commentators uphold this opinion; among others, those of the Jewish writers, Aben Ezra, and Kimchi; and of the Christians, Bochart, Vitringa, Hiller, Secker, Muuster, Clarius, Michaelis, Orton, W. Louth, and Thomas Scott. There is another class composed of those who think that the land of Sinim means China, among whom are Mauasseh ben Israel, Arias Montanus, Dorsch, Langles, Gesenius, Calmet, Dr. Hagar, Dr. Morrison, and others. Probably the truth lies between these opinions, and to them our attention may be confined.

We have room only for a summary of the reasons given for believing the "land of Sinim" to be China.

1. There are strong objections against supposing either Egypt or Arabia to be the "land of Sinim;" we are, therefore, led to think of China.
2. The name in the prophecy is almost precisely the common and long-established name of China.
3. The supposition that China is meant agrees with the context in three particulars: (a) A distant land is spoken of. The worshippers of God shall come from the distant north, the distant west, and the far off land of Sinim. (b) These distant parts of the earth are spoken of in three divisions, which may be supposed to be nearly equal,—the north one third, the west one third, and the land of Sinim one third. The common estimates of the population of China give this empire one third of the inhabitants of the globe. (c) The geography of the prophecy, so to speak, favors this interpretation; including in "the north" all the countries north and north-east of Palestine, (as is always done in the Old Testament, when the north is spoken of,) we have geographically one third of the world. Including in "the west" all the maritime countries west of Judea, we have another third. Including in the "land of Sinim," China and the countries adjacent, we have the remaining third. Thus, if the land of Sinim means China, then, both in distance, population and position, the separate clauses of the prophecy are

coëxtensive with the first member, and comprise the circuit of the world; but if it means Egypt or Arabia the prophecy has not that symmetry in its parts, nor completeness in its scope, which is given by the interpretation we prefer.

The missionary in China finds peculiar difficulties in his path, and a special promise of God to this empire is a support and encouragement in labor not to be lightly regarded. It is manifest also that the prophecy is one concerning glorious things, for it is immediately followed by an ascription of praise to God, couched in emphatic language: *Sing, oh heavens! and be joyful, oh earth! and break forth into singing, oh mountains! for the Lord hath comforted his people, and will have mercy on his afflicted.* Such songs of praise often follow the predictions of the triumphs of the gospel, (e. g. Ps. 68: 31.) for however little these may be regarded among men, they are greatly esteemed in the church, and among the angels of God.

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#### Memorial of the Directors of the London Missionary Society

To the King of the French in relation to that government's usurpations at Tahiti, through M. Guizot.

MAY IT PLEASE YOUR MAJESTY,

The following Memorial of the Directors of the London Missionary Society, presented with sentiments of profound respect,

Sheweth—That your Majesty's memorialists are entrusted by a numerous body of constituents with the direction and management of the London Missionary Society, one of the Protestant institutions of Great Britain, designed to extend among pagan and other unenlightened nations the blessings of knowledge, civilization and religion.

That the institution, which your memorialists have the honor to represent, was formed in the year 1795, and consists of members of different Protestant communions, including Episcopalians, Presbyterians and Congregationalists; and that it is now employing upwards of seven hundred agents, partly European and partly native, who prosecute their self-denying and benevolent labors in different parts of India, China, Africa, the West Indies and Polynesia.

That by the blessing of God vouchsafed to the operations of this institution, multitudes of the human race, once the victims of savage life in its lowest state of misery, and of pagan idolatry in its most cruel and degrading forms, are now enjoying the inestimable advantages of social order and

happiness, secured as well as heightened by the influence of Christianity.

That by the literary and philological labors also of the Society's missionaries, the holy scriptures have been translated into the languages of China and various nations of India; while, to many tribes of Africa and Polynesia, previously unacquainted with any written form of language, they have presented the inspired volume in the vernacular tongues, and have taught the people to read and understand its hallowed truths.

That your memorialists deem it proper very expressly to inform your Majesty that, among the earliest spheres selected for their efforts of mercy by the founders of the London Missionary Society, were included the populous islands of the South Pacific, and more particularly Tahiti and other islands known in Britain as the Georgian and Society groups, discovered nearly thirty years before by our navigator Capt. Wallis.

That in the year 1796, a band of enterprising and devoted missionaries, sent forth by this institution, landed on the shores of Tahiti, where they found the natives in the most abject state of social wretchedness and moral pollution. The power of the chiefs was despotic and cruel; the national idolatry was equally sanguinary and licentious; human sacrifices were frequent; infanticide general; and these, with other depopulating atrocities, combined with frequent wars, then threatened the speedy extinction of the Tahitian race.

That amidst these revolting scenes, and while exposed to hardships and dangers almost incredible, in which their lives were in continual peril, and they were often driven from the island, these self-denying men persevered in their endeavors, by instruction and persuasion, to enlighten and bless the miserable people, till at length the islanders were influenced by these means—and by these means only—to renounce idolatry, with all its cruel and polluting rites, and to embrace the gospel, both as the warrant of their faith and the rule of their practice.

That for the subsequent period of more than thirty years, Christianity has gradually diffused its benign and salutary influence over the minds and habits of the Tahitian people; during which a system of good government has been adopted, and a code of laws, equitable though simple, has been established; both the persons and property of foreigners have been respected, the various relations of social life have been honored, education has become general, the holy scriptures have been translated, printed and widely circulated; and the practi-

cal observance of Christianity, both in its public ordinances and its personal and relative obligations, has been exhibited to an extent but rarely seen in European nations.\*

That the internal harmony and progressive improvement of the islanders have, however, been grievously interrupted by a series of calamitous events, originating, as your Majesty's memorialists believe, in the attempt of two Catholic missionaries, subjects of France, in the year 1836, to settle on Tahiti, in opposition to the established and well-known law of the land, which prohibited "any master or commander of a vessel from landing any passenger without special permission from the Queen and governors." Your Majesty's memorialists do not feel it incumbent on them to sustain or justify this application of the law, in the case of Messrs. Carot and Daval; but they cannot suppress the conviction that the measure was adopted by the Queen and the native authorities, rather from an apprehension of civil than religious dissension; a fear which subsequent events prove not to have been groundless. To the operations of the same law, however, the agents sent forth by the London Missionary Society have ever been subject; and your memorialists venture most respectfully to remind your Majesty, that in France and other enlightened kingdoms of Europe the same principle of right, on the part of the sovereign and the government, to regulate the admission of foreigners to their respective territories, is strictly exercised; and your memorialists submit, that if the exercise of such authority be deemed essential to the safety and well-being of ancient and powerful monarchies, its equity cannot be questioned, or its necessity denied to the defenceless sovereign and the feeble government of Tahiti.

That while entertaining these views as to the right of Pomare and her chiefs to establish and enforce regulations for the government and protection of their own country, your Majesty's memorialists most emphatically disclaim all desire on their own part for any restriction on the propagation of religious opinions and practices by Christian communities from which they differ. While, therefore, the Directors of

the London Missionary Society cannot but regret that the Catholic missionaries of France should wish to obtrude the peculiarities of religious controversy on a people, so recently rescued from the depths of ignorance and paganism as the natives of Tahiti; and while it would have appeared a nobler exemplification of Christian charity and self-denial, had their labors been directed to other islands of the Pacific, where multitudes are still enduring the unmitigated miseries of barbarism and idolatry, your Majesty's memorialists nevertheless concede most readily to all, and would strenuously claim for all, the right which they claim for themselves,—the right of propagating, with unrestricted freedom, by instruction, argument and moral influence, those sentiments and principles which they believe to be revealed and sanctioned by the authority of God.

That for the enforcement, however, of the Tahitian law on your Majesty's subjects, Messrs. Carot and Laval, a fine of two thousand dollars was imposed on the Queen, in the year 1838, by Capt. A. Dupetit Thouars; and in the year 1839, the law itself was abrogated, in application to natives of France, at the demand of Capt. Laplace, of the "Artimise;" since which period the Catholic missionaries of your Majesty's dominions have enjoyed a liberty never granted to the Protestant missionaries of Britain—the liberty of residence on the island without the previous sanction of the government.

That the occurrences now recited by your Majesty's memorialists were followed by the establishment in Tahiti, in the year 1842, of the Protectorate of France, and, during the year following, by the assumption, in your Majesty's name, of the absolute sovereignty of the island, the dethronement of Pomare, and the forcible occupation of her country. As the result of these aggressions on the rights of the sovereign and the liberties of the island, war, with its attendant desolations, has since prevailed; the peaceful inhabitants have been scattered and their villages destroyed; the schools of the missionaries have been dispersed and their congregations ruined; their wives and families have been compelled to flee for safety from the island; their own persons have been in frequent peril, and one of their number has (though unintentionally) been killed. Thus, within a few months, a train of miseries has been produced which the labor of many years will be required to counteract.

That while your memorialists are happy to acknowledge the honorable decision of your Majesty's government in declining to assume the sovereignty of Tahiti, and while

\* The following note was appended to this part of the memorial:

"For the confirmation of these gratifying statements, your memorialists beg to refer your Majesty to the accompanying documents, containing the enlightened and disinterested attestations of several officers who have visited Tahiti during the progress of its amelioration; among whom your Majesty will find a distinguished commander of the French navy, as well as British officers of high rank and unimpeachable integrity."

they doubt not that the destruction of human life, and the other multiplied evils to which the invasion of the country has given rise, will be to your Majesty an occasion of sincere and deep regret, they are encouraged also to entertain the assurance, that a similar course of upright and generous policy would have been pursued in reference to the French Protectorate in Tahiti, had your Majesty's government at the time of its commencement been accurately acquainted with the means by which it was established; inasmuch as it is now notorious throughout the civilized world that, instead of being a measure sought by Pomare and her people for the protection of her country, it was forced upon the Queen in the approaching hour of maternal anguish, and under the alternative of invasion and war; and that, under the compulsory influence of these circumstances, she subscribed a document to which she had been no party, and which could not but prove fatal to the peace and the best interests of her country.

That with the knowledge of these facts, which are now indisputable and universally understood, your Majesty's memorialists indulge the sanguine hope and prefer their most importunate entreaty that your Majesty will exercise a generous magnanimity, alike worthy of yourself and of your powerful and enlightened country, by restoring to the Queen and the people of Tahiti their perfect liberty and independence, securing only to the subjects of France those rights,—civil, religious and commercial,—which are enjoyed in the island by foreigners of other nations both of Europe and America.

That in the hope that your Majesty's government will be generously inclined to remove from Queen Pomare and her subjects every just cause of opposition and complaint, your memorialists entertain the strongest conviction that the honor and interests of France will be thereby better secured than by the perpetuation of a power obtained by means so justly repugnant to the islanders, and which cannot fail, so long as it exists, to be the fruitful occasion of discord and contention.

That in earnestly soliciting this boon from your Majesty's government on behalf of the Tahitians, your memorialists feel it due to the institution which they have the honor to superintend, to assure your Majesty, that the London Missionary Society is entirely unconnected with any political objects or interests; that it receives neither pecuniary nor other support from the government of Britain; that its income is derived from the voluntary contributions of its members; that its agents are wholly dependent on its funds, and subject, exclusively, to the

control of its Directors; that they are sent forth, in private and unarmed vessels, at the expense of the Society; and that the members of the institution, no less than its Directors, would feel an insuperable objection to the use of civil authority and compulsion of every kind, for the establishment of their missionaries among heathen nations, entertaining the conviction that such means are most calculated to defeat the moral and religious objects of their benevolent enterprise. Your Majesty's memorialists feel it due also to themselves and to their constituents, in preferring their importunate petition for the freedom of Tahiti, to disclaim all desire of securing any secular or political advantages for their missionaries laboring in the island; in corroboration of which it is only necessary to state that, during a residence of nearly fifty years, the agents of the London Missionary Society have never possessed any portion of the land, but such as may have been granted during the pleasure of the Queen and the native chiefs; that they are strictly prohibited from accepting any appointment from the native government; that although in the early period of their labors, barter with the natives was indispensable for the sustenance of the missionaries, the necessity having now ceased, they are forbidden from engaging in trade or any mercantile pursuit; and that any violation of these restrictions would be followed by the immediate withdrawal of the Society's confidence and support.

That in expressing solicitude for the withdrawal of the French Protectorate from Tahiti, your Majesty's memorialists deem it all but superfluous to repudiate the desire of seeing that island transferred to the dominion of Britain, or of becoming, in any degree, subject to its control; that they are well assured that Tahiti, from its geographical position and limited resources, must be regarded as politically insignificant alike by the governments both of England and France; and that your Majesty's memorialists would feel the deepest regret that the islanders should be deprived of the right of independence and the blessings of perfect freedom, by any foreign power; being sincerely anxious that, in the history of Tahiti, it may be made evident that, by a course of intellectual and moral training, a race of savages may be elevated to the power of salutary self-government, and be inspired also with respect for the rights and interests of other nations.

That your Majesty's memorialists, in common with their countrymen, have felt the deepest regret that the occupation of Tahiti has already threatened to interrupt the cordial understanding existing between

the governments of France and Great Britain, and they sincerely rejoice that the pacific relations of the two countries have, notwithstanding, been happily preserved; they are gratified also that their missionaries in the island, amidst the peculiar difficulties of their position, employed their best influence, though in vain, to prevent the effusion of human blood; and they fervently pray that under your Majesty's prolonged and peaceful reign, the people of your great and enlightened kingdom may continue to reciprocate, with the subjects of Great Britain, the practical expressions of sincere good will and fraternal amity; and that, under the gracious destinies of divine Providence, the two nations may be found in future years blending their powerful energies to extend the blessings of social order, solid happiness and true religion to the degraded and the suffering children of men of every country and in every clime.

(Signed)

By order and on behalf of the Board of Directors of the London Missionary Society,

FREDERICK SMYTH, *Chairman.*

ARTHUR TIDMAN, }  
J. J. FREEMAN, } *Secretaries.*

*London, Dec. 13, 1844.*

To this Memorial M. Guizot returned an answer which, being translated, is as follows:—

*Paris, Dec. 31, 1844.*

GENTLEMEN:—M. le Comte de St. Aulaire has transmitted to me, with the letter you did me the honor to write to me, under date the 16th of this month, the memorial addressed to the King, which accompanied it. While it was impossible for me to adopt the conclusions of the memorial, or even to acknowledge the entire correctness of some of the facts and considerations upon which they are grounded, I did not hesitate to submit to his Majesty a document, the tenor of which is so conformable to the sentiments of humanity, of moderation and of toleration, which have always influenced the policy of his government. The King has been sensibly affected by it, and he instructs me to inform you that he is pleased to discover, in this happy conformity, an additional motive for hoping that the missionaries placed under your direction will put forth all their efforts to aid the authorities charged to exercise the French Protectorate at Tahiti, in the work of civilization, which it will be their object to accomplish

I need scarcely add that the missionaries,

on their part, may reckon upon the support and the good will of the French authorities.

Accept, gentlemen, the assurance of my high consideration.

GUIZOT.

The foregoing letter called forth the subjoined reply.

*London, Jan. 20, 1845.*

SIR:—We have the honor to acknowledge your communication of the 31st of December, addressed to the Directors of the London Missionary Society, in reply to their memorial to his Majesty the King of the French, on behalf of the suffering people of Tahiti.

We are instructed by the Directors to express their deepest regret that it is the intention of his Majesty's government to perpetuate the Protectorate of the island, being strongly assured that, as the inevitable result, the manifold miseries already inflicted on the natives will be prolonged and aggravated.

The agents of the London Missionary Society have not ceased to urge and enforce the counsels of forbearance and peace; but they have found the people invincibly opposed to a government which they believe to have been established by the treachery of certain of their chiefs and the martial power of their invaders, which has deprived them of their freedom and independence, and entailed a series of sufferings to which the present generation were previously strangers.

Most gladly would the devoted missionaries continue to prosecute their labors for the advancement of civilization and religion, but their benevolent efforts have been entirely arrested by the accumulated evils attendant on war, and the refusal of the people to return to their homes or to cease hostilities while their country is subject to the control of a foreign power;—a determination in which they are sustained by the example of the Queen, who has retired to a distant island rather than admit the authority of the Protectorate.

In this course of resistance on the part of the Tahitians to the military skill and abundant resources of France, the missionaries cannot but foresee the gradual and ultimate extermination of this interesting people; and the Directors have strong grounds for the painful apprehension that under these discouraging, these gloomy prospects, their agents may be induced to abandon their enterprise as unavailing and hopeless.

Sincerely solicitous for the maintenance of concord and peace between Great Britain and France, the Directors and members



of the London Missionary Society cannot but deplore the continued occupation of Tahiti ; as they are sensible that nothing has occurred for many years in the history of the two nations that has so deeply wounded the humane and generous feelings of the enlightened and religious portion of their countrymen, while it has excited similar emotions among the friends of Protestant missions throughout Europe and America.

With the knowledge of these facts, the Directors of the London Missionary Society cannot but adopt the conclusion that the continued occupation of Tahiti by the French forces will prove utterly incompatible with the social and moral improvement of the natives, and at the same time an occasion of benevolent regret and just dissatisfaction with a large and influential section of the British nation ; thus tending to weaken that cordial understanding which it would be in the highest degree desirable to maintain between the people, no less than the governments, of England and France.

Entertaining such views and convictions, the Directors of the London Missionary Society still cherish the hope that the government of his Majesty, the King of the French, may yet be induced to relinquish the exercise of its coercive authority over a civilized and Christian people, too distant and feeble to strengthen the interests of France, but whose subjugation and ruin would, in proportion to their feebleness, compromise the honor of a great nation.

We have the honor to be, Sir,

On behalf of the Directors of the London Missionary Society,

Your most obedient servants,

ARTHUR TIDMAN, } *Secretaries.*  
J. J. FREEMAN, }

### Recent Intelligence.

CHINA.—*Return of Mr. Dean.*—The Rev. Mr. Dean, of the China Mission, has returned to this country after an absence of more than ten years, for the restoration of his health. He arrived at New York March 28, accompanied by his infant daughter and a Chinese attendant, a member of the Tie Chiù church of Hongkong. A passage was gratuitously furnished in the Swedish ship *Zenobia*, by its commander, Capt. Beckman, to whose kindness and generosity the Board are deeply indebted. Mr. Dean will, probably, remain in this country a year or more, and opportunity will be given to many to hear from him

and his Chinese convert, the claims and encouragements to missionary efforts in the Chinese empire.

BURMAH.—Letters have been received from Maulmain to the 16th of November, and from Tavoy and Mergui to Oct. 17, and 30. Mr. Ingalls left Mergui Oct. 3, by direction of the physician of the place, on account of the sickness of his only child, and the state of Mrs. Ingalls's health. The child deceased soon after the vessel arrived at Maulmain. Previous to his departure from Mergui, four natives had been baptized, and the prospect of further increase was encouraging. The station was left in charge of Mr. Brayton.—The health of Miss Lathrop has been so impaired that she will, it is feared, be compelled to return to this country at an early day. She left Tavoy for Maulmain Oct. 1. The voyage was beneficial, and she remains for the present at Maulmain and assists Mr. and Mrs. Howard in the Maulmain Burman High School.

*Attempt to reoccupy Burmah Proper.*—When Mr. Ingalls reached Maulmain, he learned that Messrs. Vinton and Stevens were about to visit Rangoon; and it was proposed to him to go in company, with a view to recommence operations in Burmah Proper. The object is most desirable, but we have grounds for apprehending that the way is not yet prepared.

Mr. Ingalls writes as follows, under date of Oct. 23 :—

Whether we shall be allowed to remain, is a question that can only be answered after a fair trial has been made. Should no obstructions be thrown in our way, I shall hire a house and remove at once and commence labor, hoping that br. Stevens or Vinton will remain with me. I need not detail the reasons that have led me to this course. I will only state that I am the only man who can make the attempt ; and as the question as to whether our missions can be reoccupied depends upon the effort, I go with the conviction that God is directing us in his providence so to do, and also that it will meet with your full approbation, as it does with that of our brethren here. Should we succeed in gaining a lodgment at Rangoon, the door will be open for an advance on Ava.

Should the door be found closed, we shall, at all events, accomplish much preaching before we return, so that the trip will not be lost.

**WEST AFRICA.**—Letters from Liberia of Jan. 14, announce the continued prosperity of the Bassa Mission. Mr. Clarke and wife and Mrs. Crocker had had a recent attack of fever, but were recovered. The principal station is about to be removed to Bexley, six miles eastward, on account of its greater salubrity, and proximity to the natives.

**CREEKS.**—Mr. Tucker of the Creek Mission has recently baptized six persons, four Indian and two colored. The progress of religion in the Nation is cheering. Five individuals have been cruelly scourged, but abide faithful.

☞ Receipts of the Board	
in March,	\$5357,78
Corresponding month last year,	6447,70
Decrease,	\$1089,92

#### Donations,

FROM MARCH 1 TO APRIL 1, 1845.

##### Maine.

Blue Hill, Rev. James Gillpatrick	25,00
Windsor, Bap. ch. and cong.	2,02
China, do. do. do.	10,00
Bowdoinham, do. do. do.	3,75
Wayne, Thomas Wilson	25,00
Rev. Mr. McGreggor	25,00
Gilbert Pullen	30,00
— Tupper	5,00
Topsham, Bap. ch. and cong., as follows :	
Rev. George Knox	25,00
Rev. Henry Kendall	25,00
J. Perkins	25,00
D. Scribner	25,00
Wm. Barron	25,00
S. Perkins	5,00
I. Thompson	5,00
Other individuals	18,62
—	153,62
North Yarmouth, Bap. ch. and cong.	13,94
do. do., Female Burman Miss. Soc.	30,00
Brunswick, 1st Bap. ch.	3,00
do., Main St., do. do.	15,00
Portland, 1st Bap. ch. and cong., as follows :	
Rev. L. F. Beecher	25,00
Mrs. Carleton	30,00

Mrs. Beck	1,00
Mon. con.	27,57
Sabbath school	36,82
Annual collection	22,36
Ladies,	50,00
—	192,75
per Rev. Joseph Wilson, agent of the Board,	509,08
Gorham, Joseph Peirce,	6,00
Lincoln Bap. For. Miss. Soc., S. Libby tr., per N. Boynton, the same being from the 2d Bap. ch. in Thomaston,	20,00
Portland, Free St. Bap. ch. and cong., per Thomas Hammond, as follows :	
Annual collection	200,91
Mon. con.	62,94
Sabbath school	7,15
—	271,00
—	831,08

##### New Hampshire.

Piermont, Mrs. Ruth Spencer, per Rev. Wm. Crowell,	1,00
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##### Massachusetts.

A friend to Africa, for Mr. Clarke's school at Bexley,	25,00
Boston, Baldwin Place Bap. For. Miss. Soc., N. Nelson tr., do., Milton St. Sab. School Miss. Soc., Wm. F. Grubb tr., to educate a child in Africa under the care of Mrs. Crocker,	46,29
do., Federal St. Bap. ch. and cong., as follows :	
X.	250,00
Mon. con. for March,	
per E. Mears,	11,37
George Hill	25,00
—	286,37
do., Harvard St. Bap. ch. and cong., mon. con. for March, per J. Putnam,	24,40
do., Charles St. do. do. do., per Rev. Dr. Sharp, as follows :	
Mon. con. for March	11,79
A sister	17,00
—	28,79
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr., as follows :	
Mon. con. for March	80,00
Mrs. Elizabeth Wetherby	5,00
—	85,00
Newton, theological students, mon. con. for Feb. and March, S. C. Clopton tr.,	9,31
Canton, Fem. Mite Soc., per Friend Crane,	17,00
Newburyport, 1st Baptist Sab. school. for Greek Mission, per Rev. Nicholas Medbery,	10,00
Woodville, Bap. ch., mon. con., per Rev. W. H. Dalrymple,	3,08
Taunton Baptist Association, Stephen L. French tr., as follows :	
Swansey, Baptist church and cong.	25,00
Seekonk, Bap. Fem. For. Miss. Soc.	18,00
do., a friend	5,00
J. C. Welsh	5,00
—	53,00
Somerville, N. P. Morrison	3,00

Charlestown, as follows :	
Judson Miss. Soc. of 1st Bap. ch. and soc., Miss Catharine Haynes tr., (\$5,33 being contributed by the Sab. Sch. Miss. Soc.) for support of Miss S. E. Waldo,	100,00
Wade Miss. Soc., Mrs. Clarissa K. Robinson tr., for Karen school under the care of Miss Vinton, per Joseph Carter,	50,00
	<u>150,00</u>
Old Colony Association, Levi Pierce tr.,	30,00
Reading, 2d Bap. Sab. school, E. Eaton superintendent, per Rev. Wm. Heath,	10,00
New Bedford, Wm. St. Bap. ch. and soc., per Luther C. Hewins, as follows :	
Mon. concerts	143,79
Infant Sab. school, for Karen bibles,	4,21
	<u>148,00</u>
	<u>1029,24</u>
<i>Rhode Island.</i>	
Newport, a friend, per Rev. S. S. Cutting,	5,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows :	
Central Falls, Henry Marchant, for support of a missionary,	400,00
Providence, 1st Bap. ch. and soc., as follows :	
In part of annual subscription for 1844, per W. R. Hazard,	30,00
Mon. concert for March	35,22
	<u>65,22</u>
do., Pine St. Ladies' For. Miss. Soc., annual collection, per Mrs. L. Brown,	92,84
do., 4th Bap. ch. and soc., as follows :	
Quarterly collection, per Gorham Thurber,	30,38
Fem. For. Miss. Soc., Miss H. Peck tr., as follows :	
For support of a Karen female in the Knowles scholarship,	23,00
"support of a youth in the native sch'l at Edina, Africa,	20,00
	<u>45,00</u>
Sabbath school, as follows :	
Cherokee Mission, under the care of Rev. E. Jones,	10,00
Karen sch'ls at Mergui, under the care of Mr.	

Brayton, per S. R. Weed-	33,45	
	<u>43,45</u>	
		<u>118,83</u>
Warwick and Coventry, Bap. ch. and soc., as follows :		
Mon. concerts	30,31	
John Allen, Jr., per Rev. E. K. Fuller,	30,00	
	<u>60,31</u>	
		<u>737,20</u>
		<u>742,20</u>
<i>Connecticut.</i>		
Stamford, Rev. Addison Parker	25,00	
Ashford, Rev. Ezekiel Skinner, per Rev. Wm. Heath,	2,75	
	<u>27,75</u>	
<i>New York.</i>		
Black River Miss. Soc., Henry G. Potter tr.,	141,67	
Buffalo, Mrs. Hannah Love, per W. Burlingame,	5,00	
Schoharie, Rev. Avery Briggs	5,00	
Scotch Plains Miss. Soc., per Enoch Pillsbury,	10,00	
New York city, Laight St. Fem. For. Miss. Soc., per Rev. Dr. Cone, the same being from a lady, formerly of Laight St. ch., for a Karen preacher,	18,00	
do. do. do., Young Men's Miss. Soc. connected with Stanton St. Bap. ch., John Durkin tr., per Charles B. Stout,	25,00	
Lockport, Bap. ch. and soc., per Rev. S. B. Webster, as follows :		
Mon. con.	7,50	
Young people's weekly collection	3,61	
	<u>11,11</u>	
		<u>215,78</u>
<i>New Jersey.</i>		
Newark, collection after sermon by Mr. Kincaid, per James Hague, Jr.,	31,00	
Manahawkin, Bap. ch., Rev. D. Kelsay,	8,33	
do., Bible class, for tracts for Karens,	3,64	
do., a friend	,23	
per Rev. B. R. Loxley,	12,25	
	<u>43,25</u>	
<i>Pennsylvania.</i>		
Pittsburg, Grant St. Bap. ch., mon. con., per Leonard H. Eaton,	20,00	
Conemaugh Baptist Association, per Samuel McCurdy,	13,00	
Philadelphia, Mass Meeting in Rev. Mr. Ide's ch.	77,85	
do., Wm. C. McIntosh	50,00	
do., Mrs. Jane Graham, of 1st Bap. ch.,	5,00	
do., 10th Bap. ch., per Rev. J. H. Kennard, for Mountain Chief's people, as follows :		
Subscriptions	110,00	
Sabbath school	40,00	
	<u>150,00</u>	

do., 11th Bap. ch., as follows :  
 Miss M. B., per Rev. A. D. Gillette, for China Mission, 50,00  
 Col. after an address by Mr. Kincaid 50,00  
 A female member 2,50  
 Sundry individuals, per Rev. Silas Bailey, 100,00  
 \_\_\_\_\_ 202,50

do., 3d Bap. ch., per J. M. G. Mason, as follows :  
 Charles Beaver, per L. Knowles, Jr., 1,00  
 Rev. K. A. Fleischman 5,00  
 Individuals 20,00  
 \_\_\_\_\_ 26,00  
 Roxborough, Bap. ch., per Rev. Thomas Winter, 30,00  
 Lower Minor, Fem. For. Miss. Soc., per Rev. H. G. Jones, 43,00  
 Uniontown, M. F. H., for Burman Mission, 10,00  
 per Rev. B. R. Loxley, 109,00  
 \_\_\_\_\_ 627,35

*Virginia.*

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., 51,00

*North Carolina.*

North Carolina State Convention, I. S. Purify tr., 401,85

*Tennessee.*

Davidson Co., Eliza L. McFadden, per Rev. J. Stevens, 5,00

*Kentucky.*

Covington, 1st Bap. ch., as follows :  
 Annual subscription of \$10 each by ten members, including the pastor, for support of a native preacher in Burmah, per Rev. A. Drury, pastor, 100,00  
 Mrs. I. Cooper 5,00  
 Mon. con. 4,15  
 Rev. O. N. Sage, in part of subscription for support of a Karen preacher, 25,00  
 per Rev. J. Stevens, agent of the Board, 134,15  
 Bowling Green, Bap. ch., mon. con., per Rev. Joseph M. Pendleton, 51,50  
 Louisville, Rev. F. A. Willard, in part of support of a native Karen preacher, 50,00  
 \_\_\_\_\_ 235,65

*Ohio.*

Cincinnati, 1st Bap. ch., Martha McLaughlin, 1,00  
 do., 9th St. do. do., as follows :  
 Mon. concert for three months 22,29  
 Col. after an address by Mr. Kincaid 13,71  
 Sabbath school 25,00  
 \_\_\_\_\_ 61,00  
 Lockland, Bap. ch. and soc., J. H. Tangeman tr., 6,50

Lebanon, do. do. do., as follows :  
 Mon. con., per W. R. Collett, 10,00  
 Juv. Miss. Soc., Mrs. A. L. Robert tr., 2,30  
 Miss C. M. Lawton 1,00  
 \_\_\_\_\_ 13,30

Green Co., Elizabeth Marcy and Sarah Collett, for Assam Mission, 3,80

Xenia, Bap. ch. and soc., mon. con. for three months, per Rev. T. P. Childs, pastor, 10,40

Hillsboro', Bap. ch., mon. con., per Rev. J. K. Bronson, pastor, 5,00  
 do., a lady 5,00

Middleton, Bap. ch. and soc., annual collection, Rev. John Finley pastor, 15,40

Bethel, do. do. do., as follows :  
 Annual collection 2,50  
 Edward S. and Izora Riley ,32  
 Mrs. Clark ,50  
 \_\_\_\_\_ 3,32

Newtown, individual contributions 2,25

Cheviot, Bap. ch. and soc., D. E. Stathem tr., as follows :  
 Sundry collections 15,00  
 do. do. for Karen Miss., 5,00  
 \_\_\_\_\_ 20,00

per Rev. J. Stevens, agent of the Board, 146,97

Ohio For. Miss. and Bible Soc., J. B. Wheaton tr., as follows :

for general purposes, 316,00

Dayton, Juv. Miss. Soc. of Sab. school, to educate a Karen girl in Mrs. Abbott's school, to be named Martha Snyder, 9,00

\_\_\_\_\_ 325,00

\_\_\_\_\_ 471,97

*Indiana.*

Lawrenceburg, per Ezra Ferris, as follows :

Bap. ch., mon. con., 10,00  
 Samuel Dow 1,00

Mrs. Lydia Dow 1,00  
 Mrs. Martha Ann Ferris 1,00  
 \_\_\_\_\_ 13,00

Madison, Bap. ch. and soc., Rev. E. D. Owen pastor, per Rev. J. Stevens, 10,00

\_\_\_\_\_ 23,00

*Illinois.*

Rock Spring, Bap. ch., per Rev. J. M. Peck, 5,00

*Legacies.*

Philadelphia, Penn., estate of Mrs. L., per Rev. A. D. Gillette, 50,00

Estate of Rev. Joseph Fielding, late missionary to Africa, deceased, Rev. S. Peck executor, 596,66

\_\_\_\_\_ 646,66

\_\_\_\_\_ \$5357,78

H. LINCOLN, Treasurer.







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